The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE BIOGRAPHY OF D. P. PRYSTUPA

Brother John Kovalchuck sends the story of Rev. D. P. Prystupa, an experienced Christian worker, well educated in Russian, sound in doctrine and able to teach the Word of God. He is being blessed of the Lord, but is greatly in need of financial assistance. Who will step forward and give him the needed assistance? His autobiography follows.—*Editor.*

"For the eyes of Jehovah run to and fro throughout the whole earth to show Himself strong in the behalf of those whose heart is perfect toward Him" *(II Chron. 16:9, A. S V.; comp. with I Peter 3:12).*

I was born October 16, 1883, in the town of Smolanica, Polesie, Poland. My parents were Greek-Catholics and they brought me up in this faith. I was a very religious boy. When eighteen years of age I experieneed a strong desire to become a monk; but some unseen power held me back from doing this, as if some voice were telling me: "Wait." I was waiting till the Lord found me, as He found the Apostle Paul *(Acts 26:13).*

"A hard childhood was mine," says the famous Russian poet, Nadson. I might say the same. My mother passed away when I was only a year and a half old, and I was then taken by another family. My father married again, but his wife was not a mother to me, and treated me unkindly. Although my stepmother opposed my attending school, it was God's will for me to be thus prepared for His future plan, and at nine I began my schooling. Upon finishing this course, I was placed with a strange family to work for one dollar and fifty cents a year. My chief work was watching the cattle. I am thankful that in all these experiences the eyes of the Lord were upon me.

A Desire after God

I was sickly, and disliked by everyone, for the only one who would have taken an interest in me, my mother, was not living. But I thank the Lord that He loved me, and that I came to love Him and the Holy Gospel. I tried to be a real Russian Orthodox Christian, attending church regularly, praying much, kissing the ikons, etc., which I did sincerely, and deep down in my heart there was a burning desire for the true God. His eyes saw that, and led me constantly to a better knowledge of Him.

D. P. PRYSTUPA

At the age of seventeen years I visited the city of Kieff in order to worship in the great cathedrals and monasteries, to bow before the holy mummies and kiss them. But after all that, I found no peace to my conscience, and my soul was still seeking the Lord *(Matt. 7:8).*

Went to America

In 1907 I decided to go to America, ambitious to get rich, to buy a piece of land or to open a good business and to become wealthy and great. But the Lord said, "My thoughts are not your thoughts, neither are your ways My ways" *(Is. 55:8; James 4: 13, 14).* I went to Pueblo, Colorado, where I obtained work in the steel foundry. I had to face all kinds of difficulties. I liked the American people and their customs, but found the language extremely difficult.

In 1908 I met Mr. Peter Kmita, the Russian preacher, who came to Pueblo from Scranton, Pa., to preach the Gospel to Russians. I had never heard such preaching, so plain and so beautiful. I said to myself, "This is just what I need." I accepted Christ as my personal Saviour with great joy. My heart had been ready, but I had lacked direction. May 16, 1908, I was baptized in the Messa Baptist Church of Pueblo by Rev. Milton Fish, pastor of that church. My heart then found peace.

Returned to Russia

I lived in Pueblo till 1911, and then returned to Russia, where I had to face severe persecution for the Gospel of Christ. The Greek Catholic priests came to my house searching for Gospel literature. They tried to prohibit me from testifying for my Saviour. I answered them with the words of Peter and John in Acts 4:19. Because of this I was arraigned and had to face trial before a high judge as an awful criminal. Not waiting for trial, I returned to the United States, the country of my spiritual birth, which I greatly love. This was in 1913. I remained there for ten years, learning to love America still more.

Came to Poland

During these ten years I tried to prepare for the Lord's work in Russia. My ambition to become rich had left me, and I was thinking of my poor people who were dying without the Saviour, and I longed to go and preach to them. While living in Detroit, Michigan, I preached to Russians on Sundays and at nights, and worked in the Ford plant during day hours. After a time the American Mission employed me as a colporter and a preacher among Slavic people. There I worked until 1916, and because of illness I went to Colorado. I studied in the Bible Institute in Philadelphia 1917-1918, together with Brother Kovalchuck, who knows me well. In 1924 I came to Poland in order to preach the Gospel of our Lord to my poor and suffering people. Here I had to suffer much. But all this was endured for the glory of God. The Lord has blessed my work here richly. When I came I found only three believers, but now there are one hundred and four. In this short time the Lord has saved one hundred and one souls through my testimony. The eyes of Jehovah were on these precious souls as upon me.

Hard Labor and Few Workers

We missionaries in Poland are working very hard. There is much to be done, but the workers are few. We have to do much walking. I have made about 2500 miles per year on foot, more than some do in automobiles in America. Sometimes we walk about thirty miles without lunch, and hold a meeting when we reach our destination. The duration of a meeting here is not one hour, but about six. But I thank my Lord for all this because He saved me and sent me here for this purpose. I owe much to Him, for He did much for me.

Halls Needed in Poland

Our greatest need in Poland is meeting halls. We preach in small, private homes, and it is very crowded so that one can hardly breathe, and feels weak and tired. We ask you, our dear

(Continued on page 14.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

SECOND-HAND CLOTHING

Winter is upon us again. We hunt out our warmer clothing, perhaps buy a new fur coat and other things to keep us warm. What to do with the discarded garments may be a problem to many. We can solve this problem easily. Your cast-off clothing would look far better on some cold, shivering body in Europe, than it does hanging on the hooks in your closets. Will you not put, what you can spare, in a box or bag, and send it to

AMERICAN-EUROPEAN FELLOWSHIP
% American Friends Service Committee,
N. W. Cor. 15th & Cherry Sts.,
Philadelphia, Pa.

TRACTS

The printed page spreads many queer doctrines and much vile propaganda these days. Europe is a very fertile field, and Satan has plenty of helpers to sow tares among the growing wheat. Shall we be discouraged thereby? Shall we not rather busy ourselves by prayer and supplication in the sowing of good seed to bear fruit in the harvest-field? We have a large and varied tract ministry, in several languages, which our readers are requested to aid by prayer and gifts. It is good seed, and will bear fruit in the harvest by and by.

MISSIONARY WORK IN HELSINGFORS

In a letter from Rev. A. Dobrinin, printed elsewhere in this issue, he has given us some details concerning the printing of his magazine, "Faithfulness," which has been issued in regular printed form for the first time. Several copies have been received at the office, and we congratulate our Brother in this accomplishment. He has spent much time and mental energy on this magazine in the past, and even now, his labor is not lessened, because, as he states in his communication, he has to supervise almost every line. This is indeed a great step forward, and we bespeak in behalf of our Brother, your earnest prayers.

Through the kindness of some of our American friends, we have been enabled to send Brother Dobrinin some financial aid towards the printing of "Faithfulness". However, with the printing of the magazine, and the growing list, he finds that he has been obliged to use some of his personal money to pay that which was not covered by our gifts. He tells us that living expenses are very high in Finland, and that he is low in funds. We pass this word on to our readers, if perchance the Lord might lay this matter upon the hearts of some of His own to pray and give as they feel led.

WHERE IS THE PROMISE OF HIS COMING?

"Where is the promise of His coming?
When shall the Christ appear?
Centuries have passed into history
And yet He is not here."
So sayeth the scoffer, but listen—
The Word of God is plain.
He cometh in God's time appointed,
He cometh, He cometh again.

A VERY IMPORTANT MATTER

Word comes from one of our missionaries that he believes quite a sum of money has been received for his account by one of the banks in his town. They will not turn it over to him because he is not yet provided with official notice from the sender which he can show to identify his right to receive the money.

We caution our readers not to send money in any form direct to the missionaries on the European field without sending them by separate letter a notice of the gift. Better yet, let the Society handle all gifts, since the sending of funds is a regular monthly occurrence, through tested channels. Every designated gift—whether for a missionary, for Bible printing or for any other purpose goes to the place and person designated by the donor.

In the above mentioned case, there is more than a possibility that the money will not reach the missionary. We have had evidence of previous unfriendliness toward this man by one of the banks, and at least there will be no friendly co-operation in sifting the matter to see that the missionary receives that which is apparently due him.

NORMAN J. SMITH.

NATIVE WORKERS

It costs so little to support a missionary in Europe now, some of our readers may desire to have a substitute working in these harvest-fields of the Lord. Anywhere from $15.00 to $35.00 a month will keep a live, Gospel worker standing in the midst of a people hungry for the Gospel message. The language is their own; they speak from the heart, and best of all, their message rings true to the Word of God, when they offer free salvation by simply believing. Will you share by prayer, and otherwise as the Lord leads?

BIBLES

In America we have so many Bibles that dust accumulates on them. In Europe they may have the dust just like ours, but it will be a long time before it rests on the Word of God there. Hungry souls are waiting for the "Bread of Life." "My Word shall not return unto Me void", saith the Lord. And if you believe in prayer, you can pray the Bible into those homes where they would be glad to open it daily with prayer and meditation.

Although He delayeth His coming
And seemeth to tarry so long;
Faint not, oh burdened and weary—
He cometh to right every wrong.
Oh, glorious day, glorious dawning
When His own He'll gather above,
To sorrow no more, to die never more,
Secure—through a Saviour's great love.

Oh, Church of the Master, be watchful—
And faithful, lost souls to win.
Be daily about His business
Of gathering lost ones in.
The heart of the Saviour is longing
The sinner from sin to gain;
But 'twill be too late to enter the gate
When Christ returns to reign.

—F. L. Torry.

EDITORIAL

SOWING IN TEARS

"They that sow in tears shall reap in joy" *(Ps. 126:5)*.

The reference in this passage possibly is to the "sign" given in Isaiah 37:30, where we read: "And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof". These words were Jehovah's assurance to the remnant of Judah, given to Hezekiah, by Isaiah the Prophet. They were to sow in tears because of the difficulties and hardships, but they were to reap in joy. It pictures continued perseverance in sowing the seed and sore disappointments and difficulties, even to the pressing of tears from the eyes. But, Jehovah assured them their sowing should be rewarded and their tears should be turned into joy.

While the reference here is to sowing natural seed into the soil of earth, there is nevertheless, an appropriate spiritual lesson for us in these days. It cannot be denied that hindrances abound on every side, and that of the worst kind, to the sowing of the seed of the Word of God, and especially to its germination, springing up and bearing fruit. The influences prevailing are worldly and materialistic, hearts are hardened through the deceitfulness of sin, the minds of the masses are blinded by Satan, the god of this age, and everywhere abound falsehood, tolerance, unbelief and doubt. These conditions make it difficult to sow the seed of the Word of God, and they also hinder its germination, and growth. Prevailing conditions are difficult and disappointing enough to produce anxiety and to press tears from the eyes. But let us continue sowing the good seed, and let us do so in hope, for we have the assurance that we shall reap in joy.

It is true that there will always be times of sowing, when apparently not much is accomplished, though a great deal of effort is put forth. To us in preaching there are times for sowing; and nothing else but sowing; few seem to be the green blades which spring up around us. Perhaps a whole year may intervene before any fruit is seen for the toil. Yes, the Apostle says, "The husbandman waiteth for the precious fruit of the earth" *(James 5:7)*. The missionary upon his district, the Bible-woman on her round, the worker in the mission hall, the Bible School teacher, may see no manifest effect produced by all their effort; but harvest and seed-time are tied together in a sure knot. "He that goeth forth and reapeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". Brethren, believe this, and be of good courage.

"Sow in the morn thy seed,
At eve hold not thine hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.
Thou canst not toil in vain;
Cold, heat, and moist and dry.
Shall foster and mature the grain,
For garners in the sky".

THE CHRISTIAN'S FIRST RESORT

"But Simon's wife's mother lay sick of a fever, and anon they tell him of her" *(Mark 1:30)*.

When Simon's wife's mother "lay sick of a fever", and the Lord Jesus and His disciples came to the home, her friends told Him about her. They availed themselves of the opportunity to resort to the Lord and make Him their confidant. Whatever else they did do or did not do, they were careful not to forfeit the opportunity of the Lord's presence, and to tell Him of the one who was sick and afflicted. And the Lord Jesus did not rebuke them for telling Him about the illness, nor did He turn a deaf ear to their information and appeal. We may be sure that He was delighted that they did tell Him about her.

We ought to follow the example of the friends of Simon's wife's mother. There is no opportunity so precious as that of taking everything to the Lord in prayer. The child of God has no resource like that of taking all to the Lord, in times of sickness, trouble, sorrow, care and bereavement. The help of friends may be sought, and in many instances friends may be able to give help and relief. But still, after all, the thing to be done, is to go to the Lord and tell Him about our need. He delights to have us do so, and He can bring help and relief when no one else can. No one is so truly compassionate as He, and none are more ready and willing to help, when the thing we ask for is according to His will and for His glory. How much we miss of help, blessing, comfort and joy by not taking everything to the Lord in prayer! It is written:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" *(Phil. 4:6)*.

"Casting all your care upon Him; for He careth for you" *(I Peter 5:7)*.

"Cast thy burden upon the Lord, and He shall sustain thee" *(Ps. 55:22)*.

Beloved, let us make more frequent, yea, more constant use of the precious and invaluable privilege of prayer. We are living in a world of sin, sickness, trouble and sorrow. The days of trouble and sorrow in a man's life are many. We are often sorely tested, tried, troubled and distressed because of pressing circumstances and hard conditions. One need not be possessed with the gift of prophecy to foresee and foretell that we shall have many a dark hour, have many a heart-wrench, and shed many a tear of sadness and sorrow in the course of our short stay on earth. But we may make the Lord our confidant and take everything to Him in prayer. Let us arm ourselves in every circumstance and condition in life, by telling it at once to Jesus.

D. L. MOODY ON "SECRET SOCIETIES"

The Church of the Lord Jesus Christ was becoming honeycombed in Moody's day with oath-bound secret society influences, the effect of which was to sadly deplete its spiritual vitality. Far more so is this true today. Said D. L. Moody, speaking on **"Be ye not unequally yoked together with unbelievers:"**

"Some say that refers to matrimony. When I was in Philadelphia, ... a minister said: 'I don't think that meant secret societies.' 'Do you belong to one?' I asked. He said, 'Yes,' You see the people will not admit that a text applies to themselves.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom, although out of it, than Lot had in it. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. **They are unequally yoked together with unbelievers.**

"I would rather have ten church-members who were separated from the world than a thousand unseparated members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up."

To Moody's strong plea may be added this, that the "yoke" in the secret lodge is the oath binding men of dissimilar mind together, and compelling them as it were to go in the same direction; just as the yoke compels the oxen (however dissimilar they may be in ox mind) to go in the same direction. The believer's mind is supposed to be that of Christ, and he is headed heavenward. Are these things true of the unbeliever? If the believer is headed heavenward, and the unbeliever hellward, are they not

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OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE PSALMIST'S PRAYER FOR REVIVAL

(Stenographically reported; revised.)

BY THE EDITOR

"My soul cleaveth unto the dust: quicken thou me according to thy word".

"Let my supplication come before thee: deliver me according to thy word".

"Plead my cause, and deliver me: quicken me according to thy word" *(Ps. 119:25, 170, 154)*.

The Psalmist had a deep and a tender regard for God's Word. He gave expression to this again and again, in this Psalm, in very significant and glowing terms. "Thy Word have I hid in mine heart, that I might not sin against Thee" *(vs. 11)*. "I have rejoiced in the way of Thy Testimonies, as much as in all riches" *(vs. 14)*. "I will meditate in Thy Precepts, and have respect unto Thy ways" *(vs. 15)*. "I will delight myself in Thy Statutes: I will not forget Thy Word" *(vs. 16)*. "Thy Testimonies also are my delight and my counsellors" *(vs. 24)*. "I will run the way of Thy Commandments, when Thou shalt enlarge my heart" *(vs. 32)*. "I will speak of Thy Testimonies also before kings, and will not be ashamed" *(vs. 46)*. "Thy Statutes have been my songs in the house of my pilgrimage" *(vs. 54)*. "The Law of Thy mouth is better unto me than thousands of gold and silver" *(vs. 72)*. "How sweet are Thy Words unto my taste! yea, sweeter than honey to my mouth"! *(vs. 103)*.

These are the expressions, the utterances of the Psalmist as he gives vent to the feelings of his heart in his deep regard and love for the Word of God. To love the Word of God is to love His will and His purposes; for the Word of God is a revelation of His will and of His purposes.

But we must remember that David had only the Law, which revealed the holiness and the justice of God, as well as His judgments and precepts. He had not the Gospel message which we have in this day and age, but simply the Law of God, which Law, in its giving, was associated with the demonstrations and manifestations of the holiness of God. For when God gave the Law to Moses on Mount Sinai, the mountain was on fire and there was smoke, and thunderings and lightnings—all of which were to impress the people of Israel with the fact that the God who was speaking from Heaven and giving to them this Law was a holy and a righteous God.

We who are living in this dispensation of grace have a complete revelation, including a revelation of the grace and of the love of God as expressed in His Son, Jesus Christ, and in His sacrificial death on Calvary's Cross. If David so loved and regarded the Word of God, the Law, how much more ought we to love and esteem the Word of God, which to us is the Word of His grace!

To love the Word of God is an evidence of a healthy spiritual condition. Peter says, "As new-born babes, desire the sincere milk of the Word that ye may grow thereby". When a babe newly born does not manifest any appetite, any desire for milk, there is alarm; folks are troubled and worried and think it cannot live, that there must be something wrong. And they are right, there is something wrong. There is something wrong in your life, in my life, as children of God, if there is no desire for the sincere milk of the Word. When we lose the appetite for the Word of God we cannot be spiritually healthy.

The passages which I have read for our present consideration are the Psalmist's prayer for revival. He prays that God will quicken him according to His Word. There are nine such prayers in this Psalm—verses 25, 37, 40, 88, 107, 149, 154, 156 and 159. In all these verses the Psalmist concludes with the same petition, "Quicken me according to Thy Word".

There are also two statements of fact regarding revival, in this Psalm, where the Psalmist says to God, "Thou hast quickened me" —verses 50 and 98. The Psalmist prayed thus because he had a conscious sense of a need of a quickening in his own life. Had he not felt the need of a quickening he certainly would not have given expression to such a prayer; but he was deeply conscious of a sense of his need of a quickening from God, and therefore he poured out his soul to God and pled with Him, "Quicken me according to Thy Word".

Whether we be conscious of it or not, we, as God's people, are in great need of a spiritual quickening. I often think of those meaningful words which Paul wrote to Timothy, when he said to him, "Stir up the gift of God that is in thee by the laying on of my hands". It is as if the Apostle said to Timothy, "God has given you a gift, and it needs to be stirred into a flame." Possibly Paul saw that Timothy was lagging just a little. Perhaps he saw his interest in the things of God waning and decreasing. Maybe he felt that Timothy was losing out with God somewhat, and was not exercising his gift nor using the talents which God had given him as he ought, with earnestness, fervor and zeal. He wrote to him with deep earnestness, as a father to his son, admonishing him to stir up the gift that was in him.

Then too, in another place, the Apostle speaks of the outer man perishing and the inner being renewed day by day. "The outer man perisheth". Who does not know that? Who does not feel that? Who is not conscious of that? As this outer man perisheth, the inner man needs to be renewed day by day. We need quickening—not once, in a revival meeting, letting that do for all time; no, beloved, we need quickening every day. And if that quickening is to come to us; and if it does come to us, it must come to us from God. He alone is able to quicken, and that according to His Word.

Let us look at these petitions and note what the Psalmist really prayed for, in reference to this revival; and what we need, in the light of what the Psalmist prayed.

FIRST, WE NEED A REVIVAL TO LIFT US ABOVE EARTHLY THINGS. Says the Psalmist, "My soul cleaveth unto the dust. Quicken Thou me, according to Thy Word". The word "dust" here is used in a figurative sense; it is a metonymy for "the dead." We have an expression covering this idea in Psalm 30:9, "What profit is there in my blood, when I go down to the pit? Shall the dust praise Thee? shall it declare Thy truth"? The Psalmist means, "Shall my dead body, when it has gone to the dust, praise Thee? Shall this body of mine, when it has been turned back to mother earth declare Thy truth"?

We have also an illustration of this same fact in Ecclesiastes 12:7, where we read: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it". When the life leaves this frame and the body is dead and lifeless, then shall it return to the dust of the ground from whence it was taken originally. That is what God said to Adam: "For dust thou art, and unto dust shalt thou return". It is always proper and suitable, when we bury the dead, to say, "Earth to earth, ashes to ashes, and dust to dust", so far as this body is concerned. That is what the Psalmist is speaking about.

The picture is this: the Psalmist lies prostrate, crushed, unable to rise from the dust of the earth, and his soul cleaves to the dust. He is exposed to death, and he feels himself going; his life ebbing out. He is in the utmost extremity; he is indeed hopeless and helpless. Death is overtaking him, and there is a desperate struggle between life and death. He seems to feel that death will soon take him away. The Psalmist feels himself held by a powerful tendency, even a tendency to death: "My soul cleaveth unto the dust".

Now the word "cleaveth" is very significant. It literally means to be glued to, to stick fast. It is as if David said, "My soul is glued to the dust; it sticks fast to the dust." It is a condition of hopelessness; he cannot tear away from it; he cannot break this tendency. And whether he will or not, it is carrying him along, and he feels himself in its death-grip.

The word "cleaveth" also indicates that the Psalmist is not

speaking of an incidental fall, but of a permanent condition. "My soul **cleaveth** unto the dust"—it is a permanent condition with him. He did not just happen to stumble and fall down to the earth, able to rise again, but he fell down to the dust and is sticking to it, able to rise no more, and is therefore hopelessly bound to the dust. His condition was precarious and humanly speaking, hopeless.

But the deeper meaning of the Psalmist's prayer may have been that he was under a terrible spell of worldliness, having been enslaved by worldly desires, worldly ambitions, worldly attractions. Possibly the glittering things of this life had fascinated him, caught and held him in their grip, so that he was held as in a death-grip by a spell of tremendous worldliness, and hence cried out, "My soul cleaveth to the dust". He felt that he could not lift himself, he could not break away from this awful bond that had laid hold upon him. He therefore prayed God to quicken him according to His Word.

The encouraging thing about the Psalmist is this: that he was distressed over his condition; he was fully conscious of the fact that his soul did cleave to the dust, and he was not at all satisfied with his condition. It distressed him, it wrought upon his heart and conscience. He felt the guilt of it; he felt the awful smart and sting of it; he felt that he was utterly out of place in it; and he felt that such a condition did not belong to a servant of God. It distressed his mind, and troubled his conscience and his heart; and in his condition, enslaved by worldliness, he prayed to God for a revival, "Quicken me according to Thy Word".

What did he really plead for when he prayed thus? He prayed for fresh strength and joy in life; he prayed for new life or for an infusion of life, according to God's promise. Just what promise David based his petition upon, I do not know. Perhaps it was the promise God gave to the Children of Israel through Moses, when He told them that He suffered them to hunger, that He tried them and tested them, and then fed them with manna from Heaven, that He might teach them that man does not live by bread alone, but by every word that proceedeth out of the mouth of God *(Deut. 8:3)*. It may be that David thought of that Word of God, spoken through Moses to the Israelites, that man lives by the Word of God. It is as if he cried, "I am lying down on the earth and held fast by this awful worldliness, and I cannot deliver myself; but Thou hast given Thy Word that man lives by the Word that proceeds out of Thy mouth; and therefore according to Thy Word give me new life."

In the Psalmist's condition and prayer there is a searching lesson for us. We are not only earth-bound but earth-bent. Whether we like to think of it or not, unless the Lord Jesus Christ soon comes, we shall be carried to the cemetery. We are earth-bound. This body is destined to go back to the dust from whence the Creator took it in the original creation. Since we are earth-bound, we are also earth-bent. God made man to walk upright, with his face toward his Maker, but man's face is not that way to-day, man does not walk upright, he walks with his face downward, his attractions are down here, his affections are toward the things of the earth rather than toward the things of heaven. He goes about with his face toward the ground, looking out for things down below—earth-bound and earth-bent; and oh, the terrible spell, the appalling death-grip worldliness has upon the people of God to-day! How men and women are bound by worldliness! How worldly desires, ambitions and purposes have bound them! They can hardly think of anything but worldly things—fashion and show, dress and display, pleasure and fun, frivolity and gayety. They flit from one affair to the other. During the week they are bent on making money, and on getting all they can out of life. They start out Monday morning early, by automobile, train—and soon they will be going via aeroplane. Where are they going and what are they after? After the things of the world. They are under the spell of worldliness, bound by it as with a death-grip. They are prostrated, as David was, to the ground, cleaving unto it.

Great multitudes of Christians, if they should wake up to their condition, would have to confess with the Psalmist in this prayer, "My soul cleaveth unto the dust". Sometimes, as God speaks to them, and they meditate upon His Word, there come to them thoughts and sober reflections, and they say, "It is too bad; I did not used to be like this." They try to shake themselves, but they cannot shake off the spell, the bands do not break, and they soon find themselves in the same old way going after the things of the world, and of time and sense.

The sad thing about it all is that multitudes are unconscious of it and do not realize their state. If they did—O beloved, if God's people realized the death-grip that worldliness has upon them—if they could see as God sees how worldliness has laid them flat on the ground—poor folks, redeemed people, saved by the death and Blood of Christ, and expected to live a holy life and to represent Jesus Christ to a lost and dying world—there would be volumes of earnest and passionate prayer ascending to God for deliverance. And there would be a revival. When God's people become conscious of the need of a revival, and they pray earnestly, "Quicken us according to Thy Word", there will come a quickening and the spell of worldliness will be broken in their lives.

But let me say to you, beloved, that the spell of worldliness that is holding God's people will not be broken in their lives unless there comes a quickening from God according to His Word.

SECOND, WE NEED A REVIVAL IN ORDER TO BE SUSTAINED UNDER THE BURDENS OF LIFE. We find this in the words of the Psalmist when he says, "I am afflicted very much; quicken me, O Lord, according to Thy Word" *(vs. 107)*.

The word "afflicted" means chastened or persecuted. "I am chastened, I am persecuted very much", the Psalmist complains. That is strange, is it not? The Psalmist was a consecrated man, a man devoted to God, loving the Lord, and reverencing the Law of the Lord. Why should such a man be chastened and persecuted? Oh, no, that is not strange; for the Bible says, "Whom the Lord loveth, He chasteneth". O yes, the Lord does not whip the devil's children, He whips His own. The rod on your back or on my back, brother, is not the expression of wrath. My father may have chastened me a few times in anger, but my Heavenly Father does not chasten me in anger; when He lays the rod on my back it is the expression of His love; "Whom the Lord **loveth** He chasteneth, and scourgeth every son whom He receiveth".

Are righteous and consecrated Christians persecuted? Yes, they are the ones that are persecuted. Notice that the Psalmist says, "I am afflicted **very much**". That denotes severity. Many chastenings, many persecutions came to him. He was not only chastened a little, but very much—that is, severely. Here was seeming cause for discouragement and fainting. When a man seemingly does his best, when he earnestly seeks to serve the Lord, and then he is afflicted and chastened, it takes grace to bear it. But such is often the case. This is the experience of all God's people in every age. We are following a rejected, crucified King and Lord. The Master was persecuted—so shall we be; the Master suffered at the hands of wicked men—so must we expect to suffer likewise. "If any man will live godly in Christ Jesus he shall suffer persecution". And some of these persecutions and trials that come are fiery. Peter speaks of the fiery trials that try us. They burn and blister and scorch. They do not only sting and smart, but they burn and thus tend to discouragement and fainting.

The Psalmist prayed for Divine quickening based upon some promise of God. He was afflicted and felt it; it got into his spirit and it troubled him; and so he prayed, "Quicken me, according to Thy Word". Notice that he did not pray for the chastening to cease, but he prayed that he might be quickened, that he might be sustained under it, that he might be able to bear up with it. And if we pray to God, as the Psalmist did, for a spiritual quickening, for a revival from God according to His Word, then we shall be lifted up and sustained under these hard things, and we shall learn to bear them and to let them have their refining in-

fluence, and to work out their purpose in our lives. Everything which God permits to come into the life of a child of His is for a Divine purpose. . He desires to work out something in us, and we need grace to hold still and allow the purpose of God to have its way with us.

THIRD, WE NEED A REVIVAL TO BREAK THE BONDS THAT WOULD ENSLAVE US. In verse 154 we have these words: "Plead my cause and deliver me. Quicken me according to Thy Word". The dispute between the Psalmist and his persecutors is here viewed as a lawsuit, and he prays Jehovah to be his Advocate.

The enemy was pressing a suit against David. It was a lawsuit (from his viewpoint) and he pleaded with God to plead his cause, to fight his battle for him and defend him against the enemy. The word "deliver" here means to redeem as from bondage. Undoubtedly he is thinking about Israel's bondage and slavery in Egypt under Pharaoh, and how God led Israel out of that bondage and delivered them from the hands of Pharaoh by His mighty hand. Pharaoh and his hosts were a strong, cruel enemy, and they were determined to keep Israel in bondage, in subjection, in servitude.

But God wrought in Israel's behalf by His own mighty hand, and delivered them; and David says, as it were, "Lord, as Thou didst deliver Israel of old from the hands of Pharaoh, so plead my cause and deliver me". In this there is a searching lesson for us. Oh, how apt we are to become enslaved. I know we are Christians. I know we are saved. I know we are free in Christ Jesus; but we are living in these bodies that have in them a sinful nature. We are living in a world that is full of sin and wickedness. We are living in a world where there is a devil who carries on a real work. There are forces of evil all about us. And so, even though we be redeemed, nevertheless we are apt to become enslaved and to get into bondage.

Into bondage to what? Well, bondage to fear, bondage to pride, bondage to self-interest, worldliness, indifference—scores of things that will lead God's people into captivity, binding them and holding them fast, so that they do not enjoy liberty and freedom as they should. The saddest sight on earth is a Christian who is bound, moving around at the behest of some worldly desire or passion, some fleshly temptation, fettered by a chain of evil and ensnared and thereby robbed of the enjoyment of liberty. How many Christians are enslaved by self-interest. They are interested in everything else but the things of God; number one is always first and everything in the world is made to cater to their self-interest. Those individuals will destroy the harmony and happiness of family life; they will break up the harmony and fellowship in the church; and will do about anything—simply to have their own way.

Some are enslaved by indifference. It does not make any difference which way things go so far as they are concerned. They are sometimes considered "good natured;" and they are so good natured (if that is what you call it) that the devil can come in and ruin the work of God and seriously hinder the cause of Christ, and they sit by and look on quite unconcerned—bound by indifference.

Others are bound by the fear of man, and still others by pride and vainglory; while multitudes are enchained by worldliness and self in its various forms of expression.

When God's people are bound by any evil, they fail of God's glory and are useless and fruitless. God wants a people who are free indeed. He desires a people who are intensely concerned about the interests of His cause and His glory. He desires souls that are patriotic for Christ, who rally to the standard of His Word and of His Christ. God wants a people whose hearts yearn for lost souls and whose interest takes in the whole world. These are the kind of folks God wants to have.

He has chosen us to bring forth fruit; has called us for that very purpose. He has saved us—not to sit in a rocking-chair, fold our arms and sing "Hallelujah, I'm saved." At times that is quite appropriate, but there is more to a Christian life than that. We need to be quickened and raised to a higher plane. The only place of deliverance from evil for the child of God is where he walks in the full recognition and consciousness of identification with Christ in His death and risen life, filled with the Holy Spirit. It is thus he is lifted above the power of the evil that would captivate him. Let me illustrate.

There is a deep channel, the bottom of which is full of great rocks, so that ships cannot possibly sail through it. The channel is deep and wide enough to permit it, but the rocks obstruct and hinder. How can it be made navigable for ships? By opening the gate and letting the lake or the mighty ocean flow into the opening, filling it full. Then ships may sail right in and through the waterway. The rocks are still firmly grounded on the inlet's bed, but they are so far below the surface of the tide that the boats do not touch them, but ride high above them. There are sinful propensities in us, there is sin all about us, but if we are filled with the Holy Spirit and live in full fellowship with the victorious Christ, our life is lifted above the undertow of the self-life, away from the things that would hinder us and hold us down. It is there we are lifted above and delivered from the things that would enslave us.

FOURTH, IN THE PSALMIST'S PRAYER FOR REVIVAL WE LEARN THE MEANS BY WHICH A REVIVAL IS BROUGHT ABOUT. It is well that we do not forget that a genuine revival can never be **worked up.** We may engage a brass band and a group of workers, and transport them from New York or from London; and we may ring the bells and blow the horns and toot the whistles, and have all the paraphernalia necessary to a great campaign; and we may raise a good deal of excitement in that way, but it is not a Divine quickening. We cannot work up a revival. Genuine revivals come down from Heaven; they are born of the Holy Spirit. All the excitement of all the religious machinery we may put into motion will never deliver men and women from their worldliness, selfishness, pride, fear and other evils that may hold them in their grip. Only the Holy Spirit of God can do that. But, thank God, He can and will do it.

(1) There must be a conscious sense of the need of a revival before there can be a revival. The Lord Jesus uttered a great spiritual truth when He said, "Blessed are they that hunger and thirst after righteousness; for they shall be filled". "He filleth the hungry soul with good things; but the rich He turneth empty away". And why does He turn the rich away empty? Because they haven't the sense of need. God does not waste His blessings nor bestow them where they are not desired. But where there is a hungry soul with a sense of need, God satisfies that soul. Spiritual hunger is the forerunner of blessing; and the reason we have not more is that we are too full and satisfied already. Have we the consciousness of the need of a Divine quickening? Then we have the first requisite to its reception and enjoyment.

(2) Humble and honest confession of sin and of our destitute condition before God precedes a revival. A revival does not come by excusing ourselves for the miserable failure of our lives. Neither will we be helped by blaming our fellow-believers, nor our circumstances, for our failing spiritual health and our God-dishonoring lives. We may make all sorts of excuses for our spiritual condition, but making excuses brings no relief. Let us cease from blaming others and excusing ourselves, and let us honestly confess our sins and failures, as well as our destitute condition, to the Lord. Do not confess for your brother—confess for yourself. A great deal of harm comes to the Church of Christ because one finds fault with another who should find fault with himself. Revivals do not come by criticizing others, but by honestly taking one's place before the Lord, rather than excusing and defending self. When we begin to measure ourselves by each other we are on the wrong ground and far from a revival. Honest confession of our sins, our failures, our destitute condition, before God, precedes a revival.

(3) Earnest and believing prayer precedes a revival. "Quicken me", pleads the Psalmist, "according to Thy Word". He

(Continued on page 10.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

WHY ALL MEN WILL YET BOW TO THE JEW

PASTOR WILLIAM LAMB, *of Sydney, Australia*

(Continued from December issue)

Preserved by Desolation

Think of the marvel of what is now happening. Most of this land has been desert, though right across it, in recent years, numerous motor conveyances have been running like the lightnings across the desolate waste. And that was the land which God gave to His people Israel as an everlasting possession. Why is it that most of it has been desert waste for these thousands of years, with scarcely a blade of grass and with no water? Why has this land been like that, seeing that God gave it unto His earthly people as their earthly inheritance? It was only so because when the Children of Israel came forth out of Egypt, God knew from the beginning that they were to fail Him in regard to the fulfillment of His gracious purposes, in their becoming blessing to the whole of earth's people. God saw that they would not then enter into the assured possession of all that He had promised them. Until they did that, the covenant could not be realized.

God had said to Israel's people, as He first led them into the land, "Every place that the sole of your feet shall tread upon I give it to you". It was the Divine commission to go right ahead, "The land is yours, take it all". But when they had obtained barely sufficient to satisfy their immediate needs (like many of God's people now, in this Christian dispensation, who, when they have come into the knowledge of the forgiveness of sins, and of God's salvation for eternity, are so content that they seek for no more here), Israel was satisfied with just the beginnings of the realization of God's great purpose for them. But that vast desert, Divinely covenanted territory, has been kept in that desolate condition waiting for the time when God's great beneficent purpose for this people is to be fulfilled.

Marvelous Engineering Feat

"The desert is to blossom as the rose". The whole of that waste is to be changed. It is in regard to that change that the greatest engineering wonder that this world has ever known, is to be accomplished in a moment of time. For when again the feet, the nail-pierced feet of the blessed Son of God stand, as surely they will, upon the Mount of Olives, this earth is to heave and shake under the power of the mightiest earthquake the world has ever known.

I would here remind you that one of the signs foretold in regard to the closing days of this age has to do with increasing earthquakes. The Lord Jesus Christ said it would be so, and modern Science confirms the Divine Word. For Science now affirms that one earthquake in any part of the earth will surely be followed by another somewhere else. The more and the greater an earthquake, the more and greater the earthquake to follow.

A friend recently asked me as to the signficance of the recent mighty earthquake in Palestine. I might well have answered that the significance of that happening (to the student of God's Word at any rate) is this; that the Almighty is evidently getting that land ready for the greater earthquake that is surely to come, when the feet of the blessed Son of God shall stand again upon the Mount of Olives. Then is to be the greatest earthquake the world has ever known, and a great waterway is to be opened up, so that the waters of the Mediterranean will come to flow through to Jerusalem and across the dismal valley of the Dead Sea, and away out and right across the desert, and beyond to the Arabian Sea. And that greatest engineering feat ever known, is to be accomplished in a moment of time. That is how God does things, and that is how that desert is going to be turned into a blossoming garden like unto the Garden of the Lord, as once it was. It is in that way to be prepared as the future home of Israel's people.

God's Covenant with Israel

Let us now go a step further in regard to the fulfillment of God's great purposes. I ask you to look with me at the 26th chapter of Leviticus. Now we are seeing the coming of Israel out of Egypt. Six hundred thousand men, with their wives, their sons, and their daughters, are all there. What a strange and mighty procession this is, out of the land of the Pharaohs and away across the Desert of Sinai, right up to the very edge of the covenant land, God is now speaking to them of His will for them: "If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" *(Lev. 26:3-9)*.

Just think of the meaning of what is here said! Five Jews are to chase a hundred Gentiles! But that is what God undertook that He would enable them to do—their God was to give them such a big heart that five of them could undertake to settle one hundred of their enemies. Such a condition as that was to be for them in the Divine covenant, if they would only live aright. An hundred of them would surely put ten thousand to flight.

The Whole World to Be Blessed

And so also was this in God's covenant: "And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you (note the Divine desire for a habitation amongst men): and My soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be My people" *(Lev. 26:10-12)*. There was the blessed and glorious relationship intended by God to be maintained between the Deity and this people of Israel. But it was not for the sake of Israel alone, nor was it because this people were any different from any other people, but because that was the only way possible for the Great God to reach out to the very ends of the earth with the ultimate blessing. God's desire has ever been the salvation of all the peoples of this old world.

God had before sought, in various ways, and through different dispensations of mercy to bring men into the blessedness of the ultimate Divine purpose; but men had ever failed God. Now the Lord God was in reality saying, "I will build up a nation, so that through this nation I shall reach unto every other nation; so that a time will surely come when every family of the earth will have entered into the blessing so long prepared". And that is why God said this in regard to Israel, that if they would only be faithful, and if they would only fulfil the Divine covenant thus entered upon, He would do through them everything of blessing so graciously made known.

Punishment Threatened

But in the 28th chapter of Deuteronomy, God said of the future of this nation, "If thou wilt not observe to do all the words of this Law that are written in this Book, that thou mayest fear this glorious and fearful name, **the Lord thy God**: then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. . . . . Also every sickness, and every plague, which is not written in the Book of this Law, them will the Lord bring upon thee" *(Deut. 28:58-61)*. So that it was to

be that if they failed on their part and in their covenant with God, every form of sickness and disease, and disaster, was surely to come to them as it had already come to every other nation before them.

"And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" *(Deut. 28:63-67)*.

That was God's revealed declaration of the judgments that would come upon Israel should they fail of the purpose of God in making them a nation. Hundreds of years passed away in the history of this people, and surely the whole time the sword of Divine judgment hung over them, so that at last the judgment came as it had been so long before foretold. Their solemn national privilege implied national responsibility. The nation was broken up, and for many a long century the covenant land lay desolate; for the people were carried away into an age-long exile.

Return Predicted

I saw your smile when I raised the question of five Jews chasing an hundred. Why did you smile? Only because the Jew has come to be thought of as being without courage, and that he cannot fight as those of other nations; that he has no heart for war and will run away rather than fight. But here is a circumstance of distinct significance. In the greatest war of all human history, the world has discovered that the Jew can fight. He surely won for himself a place of high honor alongside of the allied armies, and with them he fought his way across the desert of Sinai, and once more he entered the land of Divine promise and covenant. During the awful world struggle the Jew again showed men that he was not less courageous than were his forefathers in that former time, when they went out under King David to fight against the enemies of Israel.

What is the meaning of this new circumstance? Its meaning is that this mystic people is coming into line with everything so long foretold. God had plainly revealed that though terrible judgments would come upon Israel, so also would come the ultimate deliverance. Through His servants, the prophets, in the days of national desolation, when the people were being carried away in crowds, so that men, women and children were being driven under the lash away to the land of far off captivity, God made notable declaration of what would be in a distant time. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" *(Is. 11:11,12)*. So the ensign is to be raised up for all the nations; and through the Prophet, Isaiah, God declares that when He has gathered and settled this people again in their own land, they will go out no more. That land is for them to be an everlasting home for Israel until the great eternal purposes of God have attained unto their complete fruition.

Here is the reason why in the beginning of my present talk, I suggested that this world in our generation, has apparently reached the most thrilling moment of its life and history. The mighty pendulum has for a long while been swinging backwards and forwards, but with every swing of the pendulum it has been reaching farther out until it now takes into its wide sweep the whole of the wonderful declarations of God's Word regarding the conditions to prevail in the closing days of this age. But never before has the pendulum of time swung out as far as in recent days. It has included the beginning of everything that God has given to man to know, in the Gospel of the age now nearing its close.

(To be continued.)

"JESUS WEPT"—AND WEEPS

In the Gospel according to St. John, chapter 11, we have a very touching incident in the earthly life of the Christ of God. As our Saviour beholds the tears of Mary, weeping for her deceased brother Lazarus, and also the tears of their sorrowing friends, we are told in words inspired by the Holy Spirit of God that "Jesus Wept". This is not the only instance recorded in Holy Writ where the "Man of Sorrows" wept. Jesus wept over the stiff-necked and hard-hearted men of Jerusalem, and His grief found vent in the words: "O Jerusalem! Jerusalem! which killest the Prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not"?

Christ entered the Holy City, on an ass, as was foretold through the Prophet Zechariah: "Behold thy King cometh unto thee. He is just, and having Salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass," while the multitudes that went before and that followed, cried, saying, "Hosanna to the Son of David: Blessed is He that cometh in the Name of the Lord: Hosanna in the Highest." Following that triumphal entry, Jesus thought upon the coming destruction of Jerusalem, by the legions of Titus, with the awful horrors and sufferings incident thereto, and He wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side: and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation". But, in John 11, we have Jesus weeping over the passing on, the "falling on sleep", of a single individual, a lone believer in Christ.

The Holy Spirit, through the inspired Apostle says, "Willing rather to be absent from the body, and to be present with the Lord". "For to me to live is Christ and to die is **gain**" * *. "I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better". If this be true, if it be better for the believer to be in Paradise, why should Christ, who fully realized this and who had a sure, perfect view of the future, weep over the passing from this wilderness to full fruition beyond of one whom He loved?

It seems to me, that the Christ was thinking of more than the departed soul, the weeping sisters and the sorrowing neighbours and friends. It seems to me that, with His all-seeing eye, He looked back, back to man as he came fresh from the hands of his Creator, a creature made in the image and likeness of God. Not a something evolved through the countless ages, by numerous processes; but a being formed physically, by the joining of different particles of material things, in the hands of the Almighty—and spiritually, by the breathing into, of this newly-created temple of clay, of the Spirit of the Living God, by Jehovah Himself.

He saw man in all his glory and perfection, "Made a little lower than the angels, and crowned with glory and honour and made to have dominion over all the works of God's hands. All sheep and oxen, yea, and the beasts of the field (including, of course, the apes); the fowl of the air, the fish of the seas, and whatsoever passeth through the paths of the sea".

He saw man a holy being, innocent, without sin, made to have fellowship and communion with God * *. But, alas, also He saw

him tempted, disobedient, transferring his allegiance from his Creator and Benefactor to a fallen, polluted, designing, spirit, losing the image of God from his soul, partaking of a sinful nature, and becoming subject to sickness, death, and decay, the experience through which Lazarus had recently passed.

And so, He sees all human beings to-day dead in trespasses and sins, estranged from the womb, born in sin and shapen in iniquity; none righteous, no, not one; alienated in their minds by wicked works; at enmity with God and totally unfit for His presence; none good but One that is God.

After the remnant of the Israelites had returned from the Babylonish Captivity and had laid the foundations for a new Temple, those, who had never seen the Temple erected by Solomon shouted for joy, while the older ones, who had been familiar with that glorious edifice, wept bitterly.

So we, who never saw man in his innocence, purity and holiness, think that the present representatives of the human race are something to rejoice over and honour. But Christ, who was there when Adam was formed, as He sees man in his fallen state, vitiated by sin in every avenue of his being, weeps in sincerest agony.

Then, no doubt, He saw all the sorrow, sadness and weeping, caused by the opened earth, the stormy billows, the murderous sword and thundering cannon of all time; the Rachels weeping over their children and not comforted; the brothers, sisters, fathers and mothers beside the open graves, the fond husbands and wives bereaved of life partners, besides all the misery and terror caused by lives of sin, and the persecutions for righteousness' sake. "Others tortured—not accepting deliverance—that they might obtain a better resurrection: and others under trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were slain with the sword: They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, etc. etc. O! the misery and suffering caused by sin—the evils which are the sure results of iniquity, transgression and disobedience! Ample cause this for tears.

But above all, and far greater than any other misery and suffering, perhaps He saw the Eternal ruin caused by sin, and the numberless host, of all ages, who have gone down or will yet go down, to Christless graves if Jesus tarries. Or He may have seen those who have rejected or will reject, offered mercy and grace through the weeping and the sorrow and the death on Calvary's Cross of the Son of God. O! the hopeless cries of the unsaved dead, resurrected to appear before the Great White Throne, there to hear their last awful sentence and to be cast into the lake of fire; to spend an eternity where their worm dieth not and their fire is not quenched for ever and for ever; to be cast into that outer darkness, which no ray of hope ever pierces; to suffer complete and eternal separation from all that is Holy and Just and Good; when it might have been so different! God save any reader of these lines from such a fate.

And methinks, as He looked into the future He thought of the many who never came unto Him that they might have life; of the many who never repented and believed the Gospel; of those who never received Him and so never received power to become the sons and daughters of God; of those who procrastinated until it was eternally too late, who said over and over again, by actions, if not always in words, "Go thy way for this time, when I have a convenient season, I will call for Thee"; "Of the fearful and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers and idolaters and all liars, who shall have their part in the lake which burneth with fire and brimstone, which is the second death". He saw all these and wept copiously; His great, loving heart was almost broken.

Yet, thanks be to God, He did not stop with weeping and feelings of compassion. He said in words of Omnipotent power, "Lazarus, come forth", and Lazarus arose out of his putrifaction, death and sickness, and came forth every whit whole and was made free. Likewise, those who are dead spiritually—polluted in body, soul and spirit, and bound by habits of sin, may be made alive, cleansed and set free by the supernatural power of Him who was the "Man of Sorrows and acquainted with grief", "who was delivered for our offences and raised again for our justification", and "who bore our sins in His own body on the tree".

There is one other passage in God's Word in which it is at least intimated that Jesus weeps. In Hebrews 4:15 we have it stated that He is "touched with the feeling of our infirmities". Christ died under the guilt and for the punishment of our sins. He lives to deliver us from the habit and dominion of sin. Though saved from the punishment due for our transgressions, and being born again by the Spirit of God, yet we are prone to sin. The seat of the sinful nature is in our bodies of flesh: and this evil principle, this body of sin, we have during our whole earthly existence. The law of sin in our members is too powerful for us to resist. We are weak and infirm and sometimes may commit sin. We, as redeemed ones, may have divisions, strife, envyings, bickerings, backbiting; get peeved with each other, deny other believers Christian fellowship; act like the world, fail to always live by Faith, have faith, mingled with respect of persons,—and, O! in many things offend all. This makes Jesus weep. He is touched with the feeling of our infirmities. He feels them. He is hurt, pained—He weeps.

You know that we are one body. If one member suffer all the members suffer with it—and if one member commits sin, the Head is affected, He suffers, is touched, He weeps.

Our fellowship with God is broken the moment we commit sin. Christ as our Advocate restores us to fellowship, when we confess the sin. He is our High Priest in view of our weaknesses and infirmities. He is touched with the feeling of our infirmities and as He has suffered, being tempted, He is able also to succour us when we are tempted. But, O, what does He not suffer? It must hurt Him so.

Let all unsaved ones be resolved that they will no longer be hard-hearted nor stiff-necked, so that, while He must necessarily punish with everlasting destruction, He weeps over it. And those who have been forgiven; be resolved, that "as for us, we will make our union, with Him (in death and resurrection) more real in our practical experience; that we will reckon ourselves dead indeed unto sin and alive unto God" and that, yielding ourselves to God, we will walk in the Spirit, while He works in us the fruits of Righteousness. And thus we will

"Try not to grieve our Lord any more".

Signed—

—*"Unknown and Yet Well Known".*

JESUS OUR ADVOCATE

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

Some years ago there was one spot in the United States at least where the voice of prayer was never silent. It was the "turret of prayer" that surmounted the Temple of Truth, near Lisbon Falls, Maine. For some years this spot was never for an instant without a human voice of supplication. The author of the custom was the Rev. Frank W. Sanford, leader of a religious movement known as the "Holy Ghost and Us Society," and the never-ending prayer in the turret was sustained by the students of the movement who made their homes there.

Now without any desire on our part of going into details as to the orthodoxy of this movement, we wish to call our readers attention to the fact that there is another turret of prayer, even more remarkable than the one referred to above, where intercession day and night has been made for now nearly nineteen hundred years. We speak of Christ, our High Priest, who has "entered into heaven itself, now to appear in the presence of God for us," and where "He ever liveth to make intercession for us."

If the reader will take the time to turn to the 17th chapter of John he will find a prayer of Jesus, a specimen, as it seems to us, of the nature of His perpetual intercessions. How earnestly, how fervently, how effectually, He there pours out the rich treasures

of His great heart for His people. Then see, "Neither pray I for these alone", He says, "but for them also which shall believe on Me through their word". Reader, if you have believed on Him, then "them also" means you; it means us. This is better, infinitely better, than to know that we have the prayers of a friend or a pastor, good and helpful as the prayers of a friend and pastor might be.

But why does He intercede for us? To save our souls from death? No, no, a thousand times no, for He accomplished that at the Cross. We will not die. We will not perish. We have His infallible Word for it that we shall never, never perish. And all this favor because we have looked to Him by faith as He was "lifted up" for us upon the Cross. But He prays that we might be kept from the **evil of the world** *(John 17:15)*. He wants our lives to be without sin. There was a vast difference between the purpose in the killing of the lamb in Egypt and that of the offerings after that. In Egypt the lamb saved from death; after that it saved from sin those who before had been saved from death. In Egypt there was a provision made for death; after that there was a provision made only for sin and that every year. Leaving Egypt was Israel's passage from death unto life. In Egypt we have a picture of the sinner; in the wilderness we have a picture of the pilgrim Christian.

Gracious measures have been adopted to keep the believer from sin, but, strange as it may seem, in the face of them all he still sins, at times tumbling headlong into sin. Says John, "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous". As though the steamboat company should say to its passengers in reference to the railing about the deck of the boat, "This thing is put here that ye fall not overboard, but if any man fall overboard we have the life boats and the life preservers." Or, as though the city council should say to the citizens in reference to the precautionary measures to prevent fires. "These things are done that no fires occur, but if any man's building takes fire we have our water system and the fire departments to extinguish the fires.

But the gracious provision of a kind Father in the intercessions of Jesus must not be used as a license for sin. No, no, such work is dangerous. It is daring presumption. How ardently David prayed to be kept from presumptuous sins. It was one of the temptations of Jesus. "Cast Thyself down", says Satan, "for it is written, He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone". He who dared to face the Son of God with his bold insolence dares still to face His followers, and say, "Cast thyself down," "just venture into sin," "fear not the effects of wrong-doing," for it is written, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous".

A man may fall overboard and he will be rescued. A man's building may take fire, and it will be extinguished, but if a practice is made of falling overboard, or if the accidental (?) fire occurs too frequently, it is likely that help may be sought in vain.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" *(Rom. 6:1-2)*?

Note:—The above article has been taken from the second edition of Mr. Reitzel's tract on the "Parable of the Leaven." Price of tract, 20 cents.

D. L. MOODY ON "SECRET SOCIETIES"

(Continued from page 3.)

"unequally yoked together" by the oath which binds them together—**one of God's sheep at one end of the yoke, and one of the devil's goats at the other end?** And is not this responsible for much of the Church's present-day apostasy and worldliness? "How can two"—**a sheep and a goat**—"walk together except they be agreed?" Either both having the sheep mind, or else both having the goat mind! Lodge-trained sheep in the Church; church-trained goats in the lodge; and both, in both Church and lodge, trying to pull in the same direction, although their respective goals are in **exactly opposite directions.** Wherefore **God** commands: "Come out from among them, **and be ye separate,** and I will be a Father to you". "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? **or what part hath he that believeth with an infidel"?** *(II Cor. 6:14-18.)*

NO ROOM FOR SELF

When Moses consecrated the Tabernacle, and the glory of the Lord came and filled it, there was no room for Moses and the priests to minister. What a contrast to the Church at Laodicea! It was so full of man that there was no room for God. Christ is seen outside the Church and asking for admission. When man is prominent and dominant, God is denied and prostituted. When God is pre-eminent and dominating, then man is dethroned and humble. Man's nothingness is the opportunity for God's manifestation. He loves to meet the need of His saints and fill up every emptiness with His fulness. When we lose ourselves in Christ, then we find ourselves. When we find ourselves in self, then we lose ourselves. The way to rise is to go down, so we may well pray, "Help us to deeper sink that we may higher rise." Just before Paul was lifted up to the third heaven, he was lowered "through a window in a basket" * * * * "let down by a wall" *(II Cor. 11:33)*. There is often a window and a wall experience before there is the vision and the grace. Don't mind being let down, if it leads to your being "caught up".—*Alliance Weekly.*

THE PSALMIST'S PRAYER FOR REVIVAL

(Continued from page 6.)

prayed God for a spiritual quickening. And that is how it comes. Yes, beloved, all the great revivals which have come to the church in the past have had their beginning in prayer, whether it was the revival under Whitfield, the revival under the Wesley's, Finney, Moody, Torrey or Chapman, or any other spiritual movement that was genuine in its results, however small in proportions and unknown it may have been. Every single Divine quickening has its inception in a consciousness of need before God, the honest confession of sin, and earnest prayer.

We may have a revival if we want it and are willing to pay the price. If we are honest before God; if we are willing to take our eyes off from our neighbors, to forget and to forgive offences, and to bear slights—yea, if we are willing to humble ourselves before God, we may have a revival. I am not speaking now about the conversion of sinners, but about ourselves as God's people. I am talking about being lifted out of the dust of worldliness. I am speaking about being infused with new life and being sustained under the chastenings and persecutions which we are called upon to endure. I am referring to deliverance from the things that enslave us and that rob us of our freedom and usefulness, whether they be things of the world or of self. I am thinking about a revival among ourselves that will lift us out of this commonplace life, that will lift us out of the failure, the shame and the sin into which we are fallen, and make us a glory to our God who has redeemed and saved us by the precious Blood of Jesus Christ. We may have it, brethren, if we really desire it.

Will we have it? It is for us. As for me, I earnestly desire it; and by God's grace I shall have it. Yes, praise God, it is already begun in my life. Hallelujah, there has come to me a new life, a new joy, new courage and a new and larger vision. Praise God, the Lord has met me very definitely. A new and a spiritual quickening has come to me.

Will you have it, beloved? Confession of sin and prayer bring it.

And then in conclusion, let me say that an individual quickening will mean a collective quickening. As one member of the Body of Christ is Divinely quickened and comes into contact with others, the blessing spreads until the whole church is quickened and revived. May the Lord grant that this message, the message of God for this hour, may lay hold upon our hearts and that we may have a gracious revival!

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society: the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

WORD FROM THE PROKHANOFF BROTHERS

University Station,
Enid, Oklahoma.
Nov. 28, 1927.

DEAR FRIENDS:

We certainly were very glad to receive your gift of $25.00. We thank you very much for it, and are grateful to the person whose gift it is, as this money will help us and our sick parents very much.

Our experience at Phillips grows richer and we trust that our love for the Institute will be stronger in the coming days.

Yours very cordially,
VLADIMIR PROKHANOFF AND BROTHERS.

P. S. We are sending you a picture of our quartet and an article which has been published in the newspaper.

BIBLE PICTURES AND CARDS NEEDED

Tambol, Bulgaria, Nov. 25, 1927.

DEAR BROTHER:

I still have the hope that God will enable you to supply us with slides. We are in great need of Bible pictures and cards for our Sunday School children, and these would bring great joy to our teachers, who are doing great work.

Our Bible woman, Mrs. Fuerta Mechenova, is doing a good work amongst young prisoners, distributing the Word of God. She says, "I have visited 194 homes during the last month, speaking to 1541 persons regarding their souls. We had 201 children in the Sunday School and 357 in the mothers' meeting. I have visited the jail and the hospital nine times, distributing 3,890 tracts and leaflets."

I am at present at Tambol, but hope to return home soon and to hold meetings in our Bible Hall in Philippople.

Cordially yours,
P. L. MISHKOFF.

REJOICING EVEN IN NECESSITY

A highly educated Russian lady, Miss Catherine Ivanovski, who lost all during the revolution and the famine in that land, found her way to America and is now working with the Russian Evangelization Society, interesting people in the evangelization of Russian and European people. In a letter from a former Baroness in Russia, written to Miss Ivanovski, and translated from the German, there is a peculiar note of joy, and it also reveals a fruitful ministry.—*Editor.*

What a joy it was to me to hear from you and to learn how wonderfully our God has put you in a place where your gifts and your love can best serve and help our poor Russian people. I also am privileged, at the age of seventy-two years, to do a little for our dear Russians, in the strength God gives.

For many years I received material and spiritual help from the Brethren in Sweden. Now they are unable to send it. Their help enabled me to give work of translation to many of the educated Russians; and thus they received a small sum for daily bread, and God spoke to them through the tracts as they worked upon them. Sweden cannot help any more. How I long that American Christians will help in this work.

When you, my dear, can in some way interest the American Christians about you, I shall be so grateful. May God give us the privilege of meeting again. Necessity is indeed our best friend. I thank my God that He took my earthly treasure, that I might find my joy in Christ Jesus.

Yours, ADA VON KRUSENSTJERNA,
Dresden, Saxony.

SUCCESSFUL EVANGELISTIC CAMPAIGN CONDUCTED BY JOHN KOVALCHUCK

Luniniec, Poland.
November 8th, 1927.

American-European Fellowship,
Philadelphia, Pa.

DEAR FRIENDS:

We are glad to tell you that the Lord has started a revival in our place. Twenty-two souls have already joined the church and many others are interested. We are extremely busy now, going from place to place in this vicinity. The need of workers is very great. Sometimes I am very, very tired, walking long distances. Few days ago, we had to make about sixty miles visiting the surrounding towns and villages in our region. A great interest in the Gospel is felt everywhere.

Last night we had a baptismal service about four miles out of town in the woods by the lake. Four souls were buried for sin, and raised for new life in Jesus Christ. It was a beautiful scene to see, while we made a fire in the woods, read the Word of God, preached, and then kneeled around the fire and prayed, asking God's blessing

KOVALCHUCK'S BAPTISMAL SERVICE

on the souls to be baptised. Then we went to the lake close by, prayed again, and then I went into the water which was pretty cold. Candidates came to me one by one. The night was beautiful, the sky was full with stars, and the moon shone brightly. They all were witnesses too of this great happening, and it seems they were rejoicing with us, hearing the testimony, and, beholding the beautiful sight.

Day after tomorrow, we shall have the next baptismal service in another place. I have much to write to you, but now I am very busy. Am enclosing a small picture of our baptismal service. Please pray constantly.

Yours in Him,
(Signed) JOHN KOVALCHUCK.

FOUR BROTHERS OF RUSSIA FIND WEST TO LIKING

Pillips Chosen as School of Real Religious Influence
REFUGEE STORY OF WORLD WAR RELATED
Efforts of Dr. McCash, 17 Years Ago, Bear Fruits

Four Russian brothers, the sons of Basil Prokhanoff of old imperialistic Russia, are learning truly American ideals and customs from the very heart of America's great middle west.

The boys—Eugene, Paul, Walter and Slava—range in age from 21 to 26 and are students in Phillips university of Enid where they came for the special Bible studies offered at the Christian institution.

Just why the Prokhanoff quartet left Russia and migrated through the thickly-populated part of America to Enid, a typical American city where less than one-fourth of one per cent of its citizens are foreign-born, is an interesting story in itself.

Story Dates Far Back

Dr. I. N. McCash, dean of Oklahoma educators and president of Phillips plays an interesting role in the story that leads back to 1910

when Dr. McCash was working in the interest of Christian education, a work to which he has devoted his entire life.

The Prokhanoff brothers came to America and to Phillips university as the result of work done 17 years ago by Dr. McCash while he was secretary of the American Christian Missionary society. He was secretary of the organization from 1910 until 1914. During this period he visited all states of the union and the greater number of the provinces of Canada.

Message Sent By Dr. McCash

He found that there were many Russians in America who needed help in general and religious education and largely through his efforts a mission was established in New York City for the Russians.

At that time the Evangelical Christians of Russia, as they styled themselves, were holding a convention in the city which was then St. Petersburg (since then Petrograd and now Leningrad.) This was in 1910. The religious organization in Russia had about 100,000 members and was free from the Greek Orthodox church. Its members did not know there were 1,200,000 persons in America who belonged to an organization fundamentally the same as theirs.

So it was with astonishment that Daniel Didenoff, in charge of the meeting in St. Petersburg, received the message of Dr. McCash, who cabled it at the request of the group in America. The message told those in Russia of the great group in America and it was thus that friendly relations were established.

The organization in Russia sent two representatives to the International convention at Louisville, Kentucky, in 1911. Friendly relations were continued, and communications were frequent until the World war which severed connections for ten years.

Money Sent to Russia

The Americans raised $100,000 for their friends in Russia and sent Hon. Z. T. Sweeney, consul of United States to Constantinople

THE PROKHANOFF BOYS

under President Garfield, to visit them and learn about them and to tell them what was being done in America.

I. S. Prokhanoff, uncle of the boys now at Phillips, came from Russia to the international convention in 1925 at Oklahoma City and at this gathering several thousands of dollars were subscribed for the use of Russian education, especially for the college of which Prokhanoff was the head in Leningrad.

The boys' uncle later chose Phillips university as the place in the middle west to come, to get the education necessary for them to carry on the work which they have chosen to follow upon their return to Russia. They are preparing to go back to be teachers, editors of religious papers, translators of text books and religious books, to be evangelists and also to serve as pastors of churches if necessary.

Half of Expenses Paid

The body which sent the boys to Phillips provided them with tuition and about half of their living expenses, but the rest of the money they need for themselves, and for their parents in Paris, they must provide through their own efforts.

The four boys have formed a stringed orchestra of which they are the only members. When they arrived in Enid they could play only selections which they learned in Russia, but through the aid of Professor Dein Dyksterhuis of Phillips university they have become familiar with American church music which they have added to their repertoire.

While the Prokhanoffs have not as yet gone out as hired entertainers they have received considerable financial aid from the groups they have entertained. They have thus far appeared before only religious bodies and civic clubs.

Not in Midget Class

All of the Prokhanoff boys are large, Slava, the eldest is the shortest of the four. He is six feet tall, and Walter, the next in age, is six feet two and one-half inches. Each weighs about 190 pounds. Slava is 26 years old, Walter is 25, Paul is 24, and Eugene is 21.

Bazil Prokhanoff, father of the boys, was during the time of imperialistic Russia, a wealthy manufacturer, employing 1,500 persons in his macaroni and meal plants at Vladikavkas, Russia. The elder Prokhanoff was also the owner of large tracts of land one of which produced oil. His largest tract was composed of 8,100 acres.

Became Political Refugees

When the communistic regime came into power the family was forced to flee and lived for a year, under an assumed name, in the newly formed Republic of Georgia in Southern Russia. They arrived in their place of refuge with nothing more than their mother's jewels.

In 1920 the father went to Constantinople and two months later Paul, Eugene and their mother followed. Slava and Walter remained in Russia until 1921 escaping to Constantinople on an Italian ship. They went disguised as sailors, and would have been executed had the Soviet discovered their identity.

Then the family went to Bulgaria for a year leaving in 1923. The boys traveled extensively in Serbia, Switzerland, Germany, Austria, England and Italy. Finally the family's funds gave out, all the jewels having been disposed of, and the father and mother were forced to remain in Paris. The father is in poor health.

Western School Chosen

I. S. Prokhanoff, uncle of the boys arranged for them to be sent to America to school. They were first sent to New York, Paul and Walter arriving one year ago in New York, Slava coming six months later and Eugene three months ago. They came to Phillips university this year in order to be in a "more American atmosphere." They said there are too many foreigners in New York to have allowed them to get the desired education there.

The boys engaged in sports in Russia but are unfamiliar with the American game of football. They gave this as one of their reasons for not taking part in the game at Phillips.

They call their orchestra the "Russian Balalaika Quartet." The boys studied German and French during their school years in Russia, but all the English they know they have acquired since coming to America.—*The Enid Morning News.*

A LARGE TRACT MINISTRY

Znoimo, Sept. 8, 1927.

Last Sunday we found a board fence put up at the head of the alley that leads now to our place for meetings, since the R. C. cooperative Society is putting up a grain elevator on the open space in front of us. Two years ago we could have secured the place for ourselves; now we are at the bottom of a blind alley.

It was encouraging to hear of more funds coming, as I had ventured to issue a monthly tract of 10,000 copies, to be sent out all over the republic and even abroad. There are Czech colonies in Poland, Germany, Jugoslavia and elsewhere that are in the same condition as this; that is, in need of a message that would waken them up, not in the nationalistic sense, but spiritually. Contemplating the needs and resources, it was only too plain that the printed page must be the medium to reach the masses in the shortest time possible, being at the same time the cheapest way. It would be splendid if there were hundreds of workers, thoroughly consecrated and alive, with a real Gospel message, to do the work; yet we can do no more than able, and in this venture we have reached out beyond our means, trusting the Lord to supply. The amount will come to over $30.00 including the postage, and instead of doing this monthly I would like to give larger editions weekly.

Tracts Selected

As to the tracts, I shall endeavor to pick out the best, carrying a definite message of salvation adapted to the comprehension of the people. We must consider what they have been fed upon thus far from the R. C. side—only silly stories of some imaginary saints; and during the supposed revival so much hateful slamming against the R. C. that the people are loath to read anything. Thus I selected for the first number of the Czech issue the life story of Sadhu Sundar Singh, the Apostle of the 20th century, making prominent his religious upbringing, spiritual hunger, unsatisfied by his religious devotion; his conversion, persecution, work and visit to Europe, and his surprise as to the dead condition of the Christianity in Europe, being now thankful to have been born a heathen with a

desire for something better, rather than a nominal Christian with a satisfaction in being spiritually dead. The tract ends, of course, with an appeal to consider self in the sight of God, with an invitation to the meetings and an offer of a Bible to the poor.

I would make use of the information gathered during my first year and a half of itinerary evangelization in this country, and the acquaintances made during that time, and since. Thus I can cover the whole republic, practically, with a message carried by mail, use free agencies to distribute it, and where a circle of believers is formed, allow them to stamp their announcement of meetings on the leaflet. I do not know a more aggressive plan, less conspicuous, and with less expense, to open the largest field of action.

How far the results will go will depend largely on the prayers supporting it and the possibility of eventually following it up by personal visits. There is in this district a constituency of 150,000, which can be reached by the weekly distributions on regular market days. Then there is a city constituency of 25,000 to whom I endeavor to minister daily by meetings, visits and tracts.

Tracts in German Language

A word as to the work in the German language. Since the purported revival was merely a national enthusiasm, it is not surprising that it caused an antagonistic spirit among the Germans; and therefore, since the Czech movement was away from Rome, it united the Germans more closely, making sort of a common cause with Rome. There is however, in Germany, a very sound movement. I am buying from there 700 good tracts weekly for local use. Yet the one-half million of Germans in this country have practically no work done among them. They talk much of political affinity with Germany, but spiritually, they are, if by anything, only affected by the modern criticism. The two languages are equally strong and I work with both of them. So far as tracts are concerned, there are more available for the Germans than for the Czechs. That was why I felt compelled to publish something in Czech myself. This I hope to enlarge and give out regularly, and yet not lose sight of the larger sphere among the Germans, living mostly in the border districts, and less accessible because more scattered.

Tracts for White Russians

There are also some 500,000 White Russians in the easternmost end of this country, in the so-called Carpatho Russia. Among them is also a special nationalistic movement, causing them to turn to the Russian orthodox church. Under the former Hungarian government, in order to assimilate them as soon as possible, they had their religion changed by force from the orthodox into a new sort of a thing. They retained their priests and their right to marry, most of their doctrines and ceremonies, only recognizing the pope of Rome. Thus it is curious enough to find in the same village two priests, recognizing the same pope, yet one married and the other not! Now that the Hungarians are out of power, they deem it their national obligation to return to the orthodox system, sometimes priest and all—just sign over and the "revival" is here. While in White Russia proper there was a pre-war preparation through the so-called Stundist movement, some places having a real revival, here was a reaction now even accentuated by this nationalistic spirit. Practically nothing is being done among them, because the situation is difficult, and not represented in U. S. A.

I had the joy, a month ago, of hearing that even in Colombia, S. A., a woman was brought to Christ through some tracts I was sending to Brother Otto Longeloh of the C. & M. A.

There are volunteer workers who would assist in the distribution of the papers, no small job in itself, but we need facilities for it, as well as for the work in general.

A Building Needed

How can we do a complicated work while the notice to move is hanging over us and much time is lost in vain hunting of an abiding place? It seems to be the plan of the enemy to make this place impossible to us. It has happened twice that the day before I had to move I did not know where I was going, and once even a half hour before the wagon came to load the things. The law permits them to be set on the street, and surely it is not the will of the Heavenly Father for us to be so handicapped.

I am just beginning to realize what gifts the Lord entrusted to me in the capacity for various languages, experience in practical and spiritual life, and what is therefore resting upon me. The eight regular weekly meetings are just as evangelistic as Bible training, the afternoons given to visiting, which is also a fundamental Bible work, and possibly once a week a country evangelistic meeting. Where then am I to find time for written work and letters?

Commending you to the care of Him who died for us, I am yours,

CHARLES LUKESH.

AN APPEALING PROPOSITION

The following proposition has a real appeal to it. And it seems quite sane and sensible, and even though it is late now for this season, it would be worth while to start it off and have the mentioned brother do what he could in the few remaining months. Who will respond?—*Editor.*

Helsingfors, Finland, Nov. 8, 1927.

DEAR BRETHREN IN THE LORD:

There is an extreme need of a colporteur in the Petchori District in Esthonia, and I believe we have the right man in view. His name is John Moriakov, and he was converted about ten years ago while a captive soldier in Germany. He is a single man, and supports himself by agricultural pursuits, living 20 kilometers from Petchori.

He preaches the Word of God very simply but with exceeding clarity, and even an educated man would enjoy hearing him. His personal life is crystal clean, and we ourselves should like to be as devoted Christians as he is. He is a light to those around him—honest and accurate, the type of the Apostles. He is about thirty years of age.

I spoke to him about colportage work, and he would be glad to undertake it from October until April, visiting numerous Russian homes in Petchori and its vicinity by foot, and on his little horse, systematically. From April until October he feels obliged to work his own farm, as it does not seem wise to give this work up completely.

For the six winter months he would need for support about ten dollars per month, or sixty dollars for the season. In addition, he would have to be supplied with Russian Evangelical tracts, Gospels and Bibles. In that district it is not possible to sell anything, as the people are destitute after the war and the revolution. To supply him with literature of appealing character, and with Scriptures it would require about $15.00 monthly, or $90.00 for one season. If $150.00 could be raised for the six months, a great work of regular evangelization of the Petchori district would be done. If the enterprise could be launched for this winter, next winter could be left to the leading of the Lord. Time is passing, and this work needs to be done most keenly. Brother Moriakov would not only distribute printed matter, but he can also preach the good tidings.

Praying always for you, and with my hearty wishes in the Lord, I remain truly yours in Christ,

A. DOBRININ.

FIRST PRINTED ISSUE OF "FAITHFULNESS" OFF THE PRESS

Helsingfors, Finland.
November 28th, 1927.

Russia Evangelization Society,
Philadelphia, Pa

DEAR BRETHREN IN THE LORD:

At last the first printed number of "Faithfulness" is ready, and I am glad to send you fifty copies of it for information, and perhaps for distribution in America among those who may be interested.

I have printed the magazine in Reval, Esthonia because it is cheaper in comparison with Finland where everything is high in price. However, it is necessary to have the Editorial Office and the

A. DOBRININ AT WORK ON "FAITHFULNESS"

Depot of Christian Literature which I am distributing, in Finland. I could not transfer these to Esthonia because I, being a Finnish subject, would not have any rights in Esthonia because I would be a foreigner there.

A large size has been chosen for the sake of economy. The illustrated supplement to "Faithfulness" I print, with the help of others, at Helsingfors. The primitive illustrations are very simple, but are very helpful spiritually to those who are uneducated. I dare say this number contains enough spiritual material, but technically, it is still deficient. I hope this deficiency will soon be eliminated. It is very difficult to print a magazine in another country when you must personally supervise the printing of almost every line.

Although I was compelled to practice the strictest economy, yet the printing and arranging of the periodical exceeded all my estimates. It will not be so cheap, but the people will get something substantial. Organizing and printing a magazine on an economical basis requires much care and time. For instance, if the magazine is printed in Esthonia, the Finnish Post Office does not grant low postal rates which periodicals printed in Finland are entitled to. Thus sending it from Esthonia costs too much. On the other hand, to send the cargo containing the magazine, to Finland involves difficulties with the customhouses. Nevertheless, the Esthonian Central authorities granted me an exceptional privilege by permitting me to have the Editorial office in Finland, and print the magazine in Esthonia. I have printed 1,200 copies of this issue at a saving of about 50% of its cost. The following are the contents of the November issue of "Faithfulness:"

"Into Width or into Depth," by myself	Pages 1-4
An Article on prayer for awakening by Dr. Torrey	Page 1
"Uniqum" Hymn of Hugenots in France for Russians	" 1
"Imperfect Obedience" by Dr. Scofield	" 2
An Article By M. C. Worthington written for "Faithfulness"	" 3
An Article By Brother Wienskiewitch, President of All Polish Union of Evangelical and Baptist Christians	" 3
Translations made by Brother Nicolenko of Athens, Greece, Etc.	" 3

With my best wishes in the Lord and sincerest greetings, I remain

Truly yours in Christ.

(Signed) A. DOBRININ.

A PRAYER APPEAL

BELOVED IN THE LORD:

"Day unto day uttereth speech, and night unto night sheweth knowledge". Every day has its story, and the stillness of the night reflects in its silent depths, the wisdom or folly of the day's history. How then shall we live, that the day may stand the scrutiny of the night?

"For to me to live is Christ"! This is the touchstone of daily living.

How much of Christ is there at the center of my being? Am I abiding in Him, and are His words abiding in me? If so, then my day's story is a record of rare adventure and romance in the realms of faith—I can ask whatsoever I will, and it shall be done unto me.

The possibilities of my little day can only be measured in eternity; neither seas nor continents form a barrier to the outflow of the living waters that stream near and far, from the soul that is Christ-centered.

Selfishness dwarfs and limits life's possibilities. Self is ever shrinking in upon itself, circumscribed by its narrowing limitations. But love is expansive, flinging its tendrils far and wide. Love is both an altar and a sacrifice, offering itself as a sweet savor unto the Lord.

If there be no pity for the heathen, the brain will soon lose its grip of missionary enterprise, for out of the heart are the issues of life. It is not the brain wave, but the heart throb that tells for eternity.

If there be no love in America for the heathen, there will be indifference for the whole heathen world. That is why we plead for prayer for revival—the reviving of the fainting heart, the restoration of God-consciousness. If the blood fails at the heart, every artery, every nerve, every brain cell, is impoverished. A cold abstraction must never be allowed to quench the flames of devotion.

"For to me to live is Christ"! But Christ gave His life for a heathen world. He went down into death to lift men out of the grave of self, to set them upon a high tower of Divine Vision, that they might see a lost world from a Divine angle, and lift up priestly hands in petition and intercession for that same lost world.

"Pray without ceasing". How much of Christ is being interwoven into our daily life story! Let the millions of North East India answer in the silence of the night, which showeth knowledge. Christless, homeless, helpless, they stand dumb before God and the Church —a prayer which cannot be uttered.

Brethren, pray for us.

Yours waiting for the Dawn,
(Signed) JOHN C. WILLIAMS,
Home Director of the North East India General Mission

November, 1927.

THE BIOGRAPHY OF D. P. PRYSTUPA

(Continued from page 1.)

brothers and sisters across the ocean, to help us build a meeting hall. We shall never forget you before the Lord if you can assist us.

I am also praying that the Lord will provide support for me and my family so that I may give all my time to His work. My family consists of my wife, two daughters and myself. We own our small village house, but we need about $40.00 a month for our support.

May God's blessing be yours. Your least brother, D. P. Prystupa.
M. Lyskow, pow. Wolkowysk,
Woj. Bialostockie, Poland.

You may confer with my friends regarding me if you wish:
Mr. J. A. M. Crouch, Fort Morgan, Colo.
Mrs. Chas. F. Price, 318 E. Peath Ave., Fort Morgan, Colo.
Mr. Shomaker, Fort Morgan, Colo.
Rev. E. B. Hart, 3035 W. 34th Ave., Denver, Colo.
Pastor of First Baptist Church, Denver, Colo. Stout & 18th Sts.
Pastor The Messa Baptist Church, Pueblo, Colo.
Mr. E. M. Wilson, 413 First National Bank Bldg. El Paso, Texas.

TRAVELING WITH GOD

My plans were made, I thought my path all bright and clear,
My heart with song o'erflowed, the world seemed full of cheer,
My Lord I wished to serve, to take Him for my Guide,
To keep so close that I could feel Him by my side,
And so I traveled on.

But, suddenly, in skies so clear and full of light,
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet,
Rough things and thorns and stones seemed all about my feet.
I scarce could travel on.

I bowed my head and wondered why this change should come.
And murmured—"Lord, is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened—quiet and still, there came a voice—
"This path is Mine, not thine, I made the choice;
Dear child, this service will be the best for thee and Me,
If thou wilt simply trust, and leave the end to Me."
And so we travel on.

—*J. J. M.*

A man who was reading from the Prayer Book, remarked to a friend, "It says 'My cup is full.' The other answered, "But David's ran over."

"That would not be etiquette," continued the first. "Well," replied the other, "it might not be etiquette for the man who wrote the Prayer Book, but thank God it is etiquette with God; because if my cup runs over perhaps some other fellow who is thirsty will get under it.

Do you think the world loves Jesus Christ more than it did when it crucified Him? Not a whit! To us it is given as a special favor not only to believe on Him, but to suffer for Christ's sake.

—*Dr. R. H. Glover.*

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

CHRISTIAN TESTIMONY TO JEWS

The Christian Testimony to Jews has been passing through a series of testings which have been humbling and purifying. Men born of the Spirit have walked in the flesh instead of walking with God, thus bringing trouble and reproach.

Those in charge on the Field were not able to agree on matters of discipline, and there also arose differences in the interpretation of the Word of God in the Bible School at Radost. It seemed to be the leading of the Holy Spirit that our Brother Fowler who went to the Field for a year should return at the end of that time and lay before the Home Council some matters for their consideration. Later on our Brother Gitlin who originated the Bible School and had been much blessed in his ministry there, felt constrained to resign his position as the Head of the School and to return to America for additional Schooling and training. The Council felt constrained to cable Mr. Hellyer, Mr. Kent, and Mr. Lester to return to America that we might hold a conference over the whole situation. After meeting these workers together and going over the whole situation with them, it was decided to appoint a Committee and ask them to act on the resignation of all workers in official capacity. And to ask them to formulate a plan of reorganization for the work which would eliminate as far as possible present weaknesses and to submit their findings to the Council for final action.

The present work on the Field at Radost is well cared for in the mean time through a Committee of workers residing there, they have oversight and distribution of funds forwarded according to instruction from the Home Office. The present Council will function until the reorganization, at which time proper notice will be given. Funds for the work should be sent as before to Mr. Edward A Steele, Treasurer, 704 Schaff Bldg., Philadelphia.

We trust the prayerful interest of all of our friends may be maintained, that this work may be established and used of God more in the future than at any time in the past.

RADOST AND THE WORK AMONG JEWS AT WARSAW

Radost, near Warsaw, Poland.
December 26, 1927.

BELOVED BROTHER IN THE LORD JESUS:

Even though we have no direct instruction to issue reports about the work, we are nevertheless convinced that the friends in America will be glad to hear about the work in Poland. Although the Bible School as such, does not function any more, our "Bethel" has nevertheless become a place of refuge for truth-seeking souls. We are rejoicing that in a most definite way we can serve the sons and daughters of our nation with the Gospel of the grace of God in Jesus.

It was not possible to send away all that were found here, seeing that that would have been detrimental to the whole work. Those who had no opening remained here. There is one sister, Miss Esther Brikman, who for the sake of her faith had to leave her parents' house. Besides here, the Lord made it clear to us to receive into our home another daughter of Israel, who, for the Lord's sake, was much persecuted by her people. These two girls will be occupied with sewing, for the purpose of which we bought a sewing machine.

We are deeply assured that God will begin a new work in our midst, and that it did not fare well with Satan in his attempt to destroy the work, for which purpose he often uses also brethren. We do not want to set up any plans of our own, but we do desire to let ourselves be led of God. One thing is clear to us that an industrial fellowship for persecuted Jewish believers could be of great blessing to Jews and non Jews.

Even though the Bible Home is no more under the legal responsibility of Brother Zebrowski and Brother Przeorski, seeing that these brethren have, after the experience of late, withdrawn their responsibility, the Polish Government is, nevertheless, very friendly to us, it being manifested in a hearing at the County Seat at Warsaw, in the presence of Brother Malcmann and Friedman. The former was called there to report over the situation at Radost. The authorities require of us a confession of faith, which we are gladly preparing. We stand now wholly independently and do our duty before the Lord, under His blessing and under the protection of the authorities. Praise and thanks be unto God for it!

The meetings at Warsaw are being well attended. Some of the visitors are also frequenting our Bible Study classes in order to be led further into a better knowledge of the Word of God. There are those who learned to love the Lord and who desire to follow Him.

We trust the Lord that He will yet grant us also a place in Warsaw, where we will not have to meet on the premises of a sect, but can be in fellowship with other children of God, and thus carry on the work which the Lord has entrusted to us.

Besides Sister Gitlin and her children, the following persons are residing now at our Radost home: The Malcman family, the Flashenberg family, and later on there will come here also the Sofer family. Then, besides the two girls referred to in the early part of this letter, there is here also Brother Friedman, who helps in the book store and edits the Jewish Gospel Magazine, named "The Morning Star." Then we have here a watchman, a Jewish lad, to attend to the horse, and an elderly lady who takes care of the cows and poultry which are the property of the household.

Brother Friedman gets his allowance from the bookstore funds. The wages of all other workers, together with that of Brother Flashenberg, who is our household manager, amounts monthly to $70.00. This does not include our other expenses such as taxes, fuel and light for the watchman, house renovations and other expenditures, such as the support of the two Jewish girls.

We were compelled to make some inside renovations, in order to bring the house into good order. It will be necessary to repair the fence and paint the house. Already the house is fifty percent more valuable than when it was purchased.

We intend to draw up an inventory list soon, so that you may know what there is to be found here. Everything which is entrusted to us, we are endeavoring, by the help of God, to protect and take care of in a most careful manner.

Awaiting your friendly reply, we most heartily greet you and all the friends in the Lord. Yours, *(Signed)* EDW. FLASHENBERG,
ALFRED MALCMANN.

"People talk about news nowadays. The Bible is the only newsbook in the world. The newspaper tells us what has taken place, but this Book tells us what will take place. And for the people to be shutting it up and saying 'We can be guided without it,' is just as reasonable as to shut out the sun by closing up our windows, because we have the electric light. There is as much reason to say that the sun is worn out as to say that we have got beyond the Bible."
—*D. L. Moody.*

If you are a son of God I beseech you to walk worthy of your Father's house. Honor Him in your life by implicit obedience to His commands and hearty love to all His children. Labor to travel through the world like a child of God and heir to glory. Let men be able to trace a family likeness between you and Him that begat you. Seek things that are above. Do not seem to be building your nest below. Behave like a man whose citizenship is in Heaven, and who would be content with many hardships till he gets "Home." —*J. C. Ryle.*

"Paul therefore was kept in prison, but"—but what? But prayer. And when it is but prayer it is but God, because prayer makes way for God's working.—*Dr. R. H. Glover.*